

# Christian Reflector.

H. A. GRAVES, }  
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## Christian Reflector.

### The late Rev. Elisha Williams.

[The death of this venerable clergyman has been re-  
cently announced, and the following facts and incidents  
of his life will be read by all, and especially by those  
who knew him, with great interest. They are furnished  
by the Rev. C. W. Flinders, of Beverly, who preached  
the funeral sermon. We shall next week give a brief  
analysis of his character, furnished by the same pen.]

The Rev. Elisha Williams was born in  
Hartford, Ct., Oct. 7, 1757. His father was  
a Congregationalist clergyman, and his mother  
was a sister to Thomas Scott, D. D., the  
author of Scott's Commentary. When very  
young, he entered Yale College, and gradu-  
ated 1775, at the early age of eighteen. He  
was the last of his class, and the last but one  
of his father's family. Deeply impressed  
with a love of adventure, and above all with  
a love of country, he entered the army in  
1776, as Adjutant of a regiment of young  
men from his native State, and most of them  
from within the range of his own acquaint-  
ance. He crossed the Delaware with Wash-  
ington, and was in the battles of Trenton  
and Princeton. Having acquitted himself  
with much honor on the land, his courage  
and patriotism were not diminished by the hard  
service which he had seen, he entered with  
much enthusiasm the broad and perilous ser-  
vice on the ocean. He went on board the  
privateer Hancock, of 28 guns, in which,  
after some weeks' cruise, they encountered,  
some where on the coast of Bermuda, the  
British frigate Levant, of 30 guns; when, af-  
ter a most sanguinary conflict, the latter  
blew up. In this action, Capt. Hardy, the  
brave commander of the Hancock, was shot  
down by the side of the deceased.

Returning after a most perilous expedi-  
tion, he visited his father's house. About  
three weeks he remained, and then, in 1780,  
moved to the State of Maine, and took up  
his residence in the newly settled town of  
Livermore, which was named for his father-  
in-law, and in which his father-in-law built  
the first frame house. This town is, at pre-  
sent, one of the most flourishing in the State.  
It was while residing in this place, that he  
believed his heart was renewed by the Holy  
Spirit. The steps preparatory to his conver-  
sion are peculiar and interesting. While in  
a state of impotence, he was very much  
opposed to what he called the hard doctrines  
of the gospel. Natural depravity, divine sover-  
eignty, the merits of Christ, the only founda-  
tion of the sinner's hope, were especially  
offensive to his preconceived sentiments and  
feelings. He resisted these doctrines, as he  
has frequently told me, with a bitter and  
determined hostility. Nothing was more an-  
noying to him than to hear them preached;  
even to name them in his hearing would  
highly excite him. But the enmity of his  
heart was soon to be subdued.

On a certain day, notice was publicly given,  
that a Baptist clergyman, of the name of  
Smith, would preach in the evening in an ad-  
jacent part of the town. Having never, un-  
til then, heard of such a denomination, his  
curiosity was excited to attend the meeting.  
He entered the school-house in which the  
services were held, and took his seat where  
he could better hear the speaker and see his  
person—to hear his words only to cavil when  
he returned home. The speaker arose, a  
plain, honest-looking, intelligent man, unlet-  
tered, but not unlearned, especially in a thor-  
ough acquaintance with human nature, and  
in consequence, with the human heart. As  
Providence would have it—for I think Provi-  
dence had something to do with it—the  
speaker had for his subject some of the un-  
lovely and repudiated doctrines against which  
his heart revolted. His text was in Matt. 3:  
7. 'Who hath warned you to flee from the  
wrath to come?'

By explanation, illustration, and appeal,  
the minister went into the particular views  
and feelings of his hearer with such a dis-  
criminating minuteness and power, that he  
left the house, to use his own words, 'with  
his refuge of lies battered down over his  
head,' which all the resources of his well dis-  
ciplined mind could not enable him to re-  
construct. He had, most unconsciously,  
and in no gentle manner, been ejected from  
his own premises. Notwithstanding this  
rude assault upon his long-cherished senti-  
ments, he hated the man who made it, yet he  
was impelled by a certain indescribable curi-  
osity, to repeat his visit the next evening to  
the same place. On this occasion, the good  
man drawing his bow at a venture, drove an  
arrow into his heart. So vividly, as in trans-  
parencies of ingratuity and rebellion against  
God, did he paint the scenes of his own life,  
that his knees smote together, and his spirit  
sank within him. With a deep conviction  
of his destitution of any hope in the mercy  
of God, only as it beamed from the face of a  
crucified Saviour, he returned home with  
convictions almost too painful to be endured,  
and a heart too full for utterance. Strange  
as it seemed to him, those doctrines which  
he once hated, he now loved. He now con-

stantly believed, what he could not, in all  
its parts, comprehend; and received, as his  
faith, what he could not fully explain; and,  
as in a fast anchorage, cast his hopes in  
those doctrines which he once supposed had  
not the permanency of the morning vapor.  
He felt—for it was a matter of heart work—that  
he was no less a free agent because God  
was a divine sovereign—that he had none  
the less to work out because God worked in,  
and that repentance and faith were none the  
less essential to his salvation because they  
were of no importance only as they regard-  
ed the Father through the sacrifice of his Son.

Here I must speak of his views of Christ.  
He had had such enrapturing views of the  
Saviour, had seen such unsurpassed dignity  
in his nature, such inexpressible loveliness  
in his character, that from a full, glowing  
heart he could say, 'My Lord and my God.'  
When he reflected upon the intolerable bur-  
den of conscience which he had been permit-  
ted to throw down at the foot of the cross,  
and the joy which exhilarated his spirit at  
the loss of the load, he felt that loving Christ  
with all his heart was not loving him too  
much. He had been introduced to a being  
of such winning charms, and such melting  
benevolence, that his heart at once fixed upon  
him, and he could not divide his affections  
with another.

Established in these doctrines of the gos-  
pel, and most anxious that they should be  
preached to a lost world, God was prepar-  
ing him for a new sphere of action. Endow-  
ed with a vigorous and discriminating  
mind, and a faculty readily to communicate  
his thoughts, to both which were added a  
liberal education, possessed but by a few of his  
times, and especially by those whose reli-  
gious opinions he had embraced, his friends  
urged him to enter the ministry. To their  
pressing solicitations he, at first, turned a  
deaf ear. He told them, that in their confer-  
ence meetings he would employ his gifts as  
well as he could, but to think of entering the  
ministry he could not.

It was a David to be equipped in the ar-  
mor of a Saul. He felt his insufficiency,  
and declined. He consented, however, to  
conduct their evening meetings. By this  
humble preparation God was maturing and  
developing the gifts of his servant. After  
some months he was urged to preach in  
public. Committing his case to God, he  
consented. Notice was given that he would  
preach. The house was crowded. With a  
trembling heart, yet trusting in God to assist  
him, he entered the desk and preached; and  
that effort, as a means, saved a soul from  
perdition, and gave to the subject and the  
devoted disciple of Christ. This indica-  
tion of his being called to preach the gospel  
removed his doubts and dissipated his fears.  
He now more especially turned his attention  
to the subject, and soon after was ordained a  
minister of Jesus Christ. In this section of  
country he remained about fifteen years,  
building up and establishing churches of his  
own denomination. In this work, to which  
he had been set apart, he sometimes met  
with opposition. In preaching his peculiar  
and strange sentiments, as some were placed  
to call them, he was regarded as a rude in-  
novator upon the ancient landmarks. To il-  
lustrate this, I will relate one incident of his  
history, while residing in this vicinity, where  
he was then preaching.

It was announced, that on a certain day  
he would administer the ordinance of bap-  
tism. Immersion was an act seldom seen in  
that section of the country, on which ac-  
count it excited much curiosity. A great  
crowd was assembled at the water's side; and  
while the administrator was in the act of  
immersing the individual, a heavy piece of  
ordnance was discharged from the midst of  
the people. Surely, thought the deceased,  
my Lord was never honored in this manner.  
Nothing intimidated by such a display, since  
he had seen some service in defending his  
country, he was the more determined, from  
this event, to defend the cause of his Master  
—and he had occasion frequently to disturb  
the waters.

In the summer of 1803, he received a call  
from the first Baptist Church in Beverly, to  
become their pastor. He accepted the invita-  
tion, and the first sermon, which he  
preached in this place was from Acts 10: 29  
—'Therefore came I unto you without gain-  
saying, as soon as I was sent for. I ask  
therefore for what intent ye have sent for me.'  
He was installed their religious teacher  
and pastor, and remained with them until  
the fall of 1812. Under his preaching there  
were two interesting revivals of religion,  
which gave to the church 157 members.

There is one event in his life while pas-  
tor of the church in this place, to which the  
interesting circumstances attending it,  
deserves a place in these remarks. The  
Rev. Daniel Merrill, pastor of a Congrega-  
tionalist church in Sgdwick, Maine, having  
been induced to turn his attention to the  
subject of baptism, became convinced that  
he had not been baptized, according to the  
gospel mode. After a thorough examina-  
tion of the subject, he called together his  
church, and informed them of his change of  
sentiments. The result of this interview  
was, that almost every member of his church  
embraced the same views. After much con-  
sultation, at a meeting of the church con-  
vened Feb. 28th, 1745, they voted unani-  
mously to send for a council of Baptist  
ministers to assist them in the following  
particulars, viz: 1. To administer Christian  
baptism to them. 2. To constitute them  
into a church upon the primitive Baptist  
platform. 3. To set over them in the Lord,  
the Rev. Daniel Merrill, to be their minis-  
ter.

Agreeable to this request, the Rev.  
Messrs. Pitman, of Providence, Baldwin, of

Boston, and Williams, of Beverly, accom-  
panied by a number of brethren, took pas-  
sage at Salem, at 8 o'clock on Thursday  
evening, May 9, and arrived at Sgdwick  
the Saturday following, at 1 P. M.

On the next Sabbath, at half past 10  
o'clock, Mr. Pitman preached from Acts 5:  
20—'Go stand and speak in the temple to  
the people, all the words of this life.' After  
an intermission of half an hour, Mr. Baldwin  
preached from 1 Cor. 3: 9—'Ye are God's  
building.' After another intermission of a  
few minutes, Mr. Williams addressed the  
people again, from Prov. 25: 25—'As cold  
water to a thirsty soul, so is good news from  
a far country.' At 6, Mr. Baldwin preached  
again from Solomon's Song, 1: 8—'If thou  
know not, O thou fairest among women, go  
thy way forth by the footsteps of the flock,  
and feed thy kids beside the Shepherd's  
tents.'

After an examination of the candidates  
on Tuesday, Mr. Williams preached particu-  
larly on the institution, from Acts 2: 41—  
'Then they that gladly received the word  
were baptized.' The place fixed for the ad-  
ministration of this solemn ordinance, was  
in the tide waters of Benjamin's River,  
about one mile from the sea. A more beau-  
tiful or convenient place is scarcely to be  
imagined.

As soon as the people were assembled at  
the water's side, solemn prayer was offered  
up to that God whose ordinance they were  
going to attend. A profound silence reigned  
through the assembly when Mr. Baldwin  
took Mr. Merrill by the hand, and walking  
slowly into the water repeated these words,  
'And they went down both into the water—  
both Philip and the eunuch, and he baptized  
him.' When they had gotten to a suitable  
depth, the ordinance was performed. The  
dear man, rising from the watery grave with  
a very pleasant, smiling countenance, could  
not refrain expressing the heart-felt satisfac-  
tion which he enjoyed in this act of obedi-  
ence. As they ascended out of the water,  
Mr. Williams went down with Mrs. Merrill,  
repeating these words, 'And they were both  
righteous before God, walking in all the  
commandments of the Lord blameless.' In  
this way the baptizing was conducted, until  
all the candidates present were baptized.  
Here we beheld sixty-six persons  
buried in baptism by these two administra-  
tors, in forty-two minutes. At the ordina-  
tion of Mr. Merrill, Mr. Williams gave the  
right hand of fellowship.

In the year 1812, having by his own re-  
quest been dismissed from his charge, he  
removed to the city of Boston. Of his particu-  
lar history while in that city I have not  
been informed. Believing himself qualified  
to build up the cause of Christ in preaching  
as an evangelist, he chose and remained a  
minister at large until his death. While in  
Boston, he was more or less associated with  
Messrs. Baldwin and Stillman. While here,  
he rendered essential service in forming new,  
and assisting feeble churches in the vicinity  
of Boston. I might mention the churches of  
Canton, Weston, Waltham, and West Cam-  
bridge, also in our own vicinity the first  
church in Salem, Danvers, Marblehead and  
Gloucester. Both his services and his means  
were liberally expended in this doing good.

Having seen much service in the cause  
of his Master, and becoming enfeebled by  
advancing years, he left his more active pur-  
suits and returned to spend his days among  
his friends and with his children in Beverly.  
With them he has resided about eight years.  
In this time he has been called to part with  
his companion, his second wife. Within a  
year past he has suffered much, and some-  
times excruciatingly with a disease attendant  
upon old age, and which at last wore out his  
life. In this time I have seen him frequently  
and conversed with him much. His con-  
versation has, most invariably, been upon his  
own hope, and the realities of another and  
better world. But death came, and he was  
not afraid to meet him. Confiding in God  
through the merits of his Son, he died quietly  
and without a struggle. He gave up the  
ghost and died in a good old age, an old  
man and full of years; and was gathered to  
his people.

For the Christian Reflector.

### Universal Salvation and Endless Punishment.

Messrs. Editors,—I proceed with my  
review of the '100 Arguments in favor of  
Universalism.'

'45. Because he also said, 'The Lord is  
merciful and gracious, slow to anger and  
plenteous in mercy. He will not always  
chide; neither will he keep his anger forever.'  
Psalm 103: 8, 9. This could not possibly  
be true, if God purposed to make any of his  
creatures forever miserable.

Whom will the Lord not always chide?  
Towards whom will he not keep his anger  
forever? The verses that immediately follow  
those quoted above, and which the editor of  
the 'Trumpet' ought to have quoted, present  
the matter in a very different aspect. Take  
the whole in connection, thus: 'The Lord  
is merciful and gracious, slow to anger, and  
plenteous in mercy. He will not always  
chide; neither will he keep his anger forever.  
He hath not dealt with us after our sins;  
nor rewarded us according to our iniquities.  
For, as the heaven is high above the earth,  
so great is his mercy toward them that fear him.' Psalm 103: 8—11. There  
it is. The Lord will not always chide them  
that fear him, nor keep his anger towards  
them forever. He does not deal with them  
after their sins, nor reward them according  
to their iniquities. Thus we find,  
that this passage is applied exclusively to the  
penitent, and that the editor of the 'Trum-

pet' has garbled it, and made it appear to  
mean different from what it does. And we  
likewise find, that it teaches, that the  
penitent are not punished according to their  
sins; contrary to Universalism, which says  
they are.

'46. Because Isaiah represented, that  
there was no sin which might not be pardoned.  
'Though your sins be as scarlet, they shall  
be as white as snow; though they be red like  
crimson, they shall be as wool.'  
Isa 1: 18.

Another specimen of garbling. Take the  
passage and its context. 'Come now, and  
let us reason together, saith the Lord. Though  
your sins be as scarlet, they shall be as  
white as snow; though they be red like  
crimson, they shall be as wool. If ye be  
willing and obedient, ye shall eat the good  
of the land; but if ye refuse and rebel, ye shall  
be devoured with the sword; for the mouth of  
the Lord hath spoken it.' Isa 1: 18—20.  
What an argument in favor of Universalism  
is this passage in Isaiah does prove to be!

'47. Because it is said, that 'all nations  
shall flow into the mountain of the Lord's  
house'—a figurative representation of the  
covenant of the gospel. Isaiah 2: 2.

We admit that the time will come when  
all nations, 'all the ends of the world,' will  
embrace Christianity; but this does not  
touch the case of the generations that will  
have passed away prior to that period; and  
therefore it proves nothing for Universalism.

'48. Because in this mountain the Lord  
of hosts hath made for all people a feast  
of fat things. 'And in this mountain shall  
the Lord of hosts make unto all people a feast  
of fat things, a feast of wines on the lees;  
of fat things full of marrow, of wines on the  
lees well refined.' Isaiah 25: 6.

Certainly! but this will not help the case  
of those who may have spiritually starved  
and literally died before that period.

'49. Because God 'will destroy in this  
mountain the face of the covering cast over  
all people, and the veil that is spread over  
all nations.' Isaiah 25: 7.

Yes! but what will the wicked do who die  
prior to that period, with the covering and  
the veil over them, and who consequently  
will not be there to be uncovered and un-  
veiled?

'50. Because 'God will swallow up death  
in victory.' Isaiah 25: 8.

Surely! all who are thus unveiled, shall  
participate in 'the resurrection of the just.'

'51. Because 'the Lord will wipe away  
tears from off all faces.' Isaiah 25: 8.

From off all of whose faces? From all faces  
that are thus unveiled.

The editor of the 'Trumpet' seems to  
have been scant of means to make out his  
'100 Arguments,' by his splitting one passage  
of Scripture into two of them, as he has  
done in the two next preceding; and by his  
making his four 'arguments' last quoted,  
out of a single passage of Scripture, which  
should have all been presented together as one.

'52. Because Isaiah said, 'the glory of  
the Lord shall be revealed, and all flesh  
shall see it together.' Isaiah 40: 5.

Let us look at another passage containing  
this same expression, all flesh. 'And it  
shall come to pass, that from one new moon  
to another, and from one Sabbath to another,  
shall all flesh come to worship before me,  
saith the Lord. And they shall go forth,  
and look upon the carcasses of the men that  
have transgressed against me: for their worm  
shall not die, neither shall their fire be  
quenched; and they shall be an abhorring  
unto all flesh.' Isa 66: 23, 24. Now,  
though this expression, all flesh, is thus used  
in this passage and others, signifying nothing  
like all mankind in all ages, the editor of  
the 'Trumpet,' in the case before us, quotes  
the passage containing it, without making a  
satisfactory comment to show that it has such  
a meaning in this instance; thus taking the  
matter altogether for granted. And this is  
one of his '100 arguments in favor of uni-  
versal salvation!'

'53. Because Isaiah represents the gospel  
as being completely successful in accom-  
plishing the purpose for which it was sent  
into the world—that, as the rain and snow  
come down from heaven, and return not  
thither, but water the earth, and cause it to  
bring forth and bud; so shall the word of  
God be—it shall not return void, but it shall  
accomplish the divine pleasure, and prosper  
in the thing for which God sent it. (Isaiah  
4: 10, 11.) Thus all who allow that God  
sent the gospel to benefit all mankind, must  
here see, that that beneficent object will  
surely be accomplished.

The gospel will certainly accomplish the  
purpose for which it was sent into the world,  
namely, to be a savior of life to them that  
believe, and of death to them that do not;  
as it is written: 'Preach the gospel to every  
creature. He that believeth, and is baptized,  
shall be saved; but he that believeth not  
shall be damned.' Mark 16: 15, 16.

'54. Because Isaiah, speaking in the  
name of Jehovah, said of Christ, 'I will  
also give thee a light to the Gentiles,  
that thou mayest be my salvation unto the  
end of the earth.' 49: 6.

Yes, surely; the gospel is to be preached  
in all the world, even 'unto the end of the  
earth,' for a witness unto all nations; and  
some out of every nation under heaven will  
embrace it, and be saved. But what this  
has to do with the salvation of all in all  
ages, it would be difficult to conceive.

'55. Because Isaiah represented Jehovah  
as saying, 'I will not contend forever,  
neither will I be always wroth: for the  
spirit should fail before me, and the souls  
which I have made.' 57: 16.

Let us see what the context says. 'Thus  
saith the high and holy One that inhabiteth  
eternity, whose name is Holy: I dwell in

the high and holy place; with him also that  
is of a contrite and humble spirit, to revive  
the spirit of the humble, and to revive the  
heart of the contrite ones. For I will not  
contend forever, neither will I be always  
wroth: for the spirit should fail before me,  
and the souls which I have made. For the  
iniquity of his covetousness was I wroth,  
and smote him: I hid me, and was wroth,  
and he went on forwardly in the way of his  
heart. I have seen his ways, and will heal  
him: I will lead him also, and restore com-  
forts unto him, and to his mourners. I  
create the fruit of the lips; peace, peace,  
to him that is far off, and to him that is  
near, saith the Lord; and I will heal him.  
But the wicked are like the troubled sea,  
when it cannot rest, whose waters cast up  
mire and dirt. There is no peace, saith my  
God, to the wicked.' Isaiah 57: 15—21.

Thus we see, that it is the humble and con-  
trite with whom God will not contend fore-  
ver, nor be always wroth—and that Uni-  
versalism, by garbling the passage, and  
separating one verse from its connection,  
make it appear to mean widely different  
from what it really does. In fact, the whole  
taken together disproves Universalism, by  
showing that God will contend forever, and  
be always wroth, with the wicked, who are  
placed in contrast with the humble and  
contrite, with whom he will not thus contend,  
and be wroth. The whole passage, then, is  
an argument against Universalism, instead  
of being in its favor.

Your most obedient,  
ORIGEN BACHELER.

For the Christian Reflector.

### Papish Doctrines.—No. 6.

PURGATORY.

Q. What do you mean by purgatory?  
A. A middle state of souls, suffering for a  
time, on account of their sins.  
Q. In what cases do souls go to purgatory?  
A. When they die in less sins, which we  
call venial; or when they have not satisfied  
the justice of God for former transgressions.  
Q. How do you prove there is a purgatory?  
A. Because the Scripture often teaches  
that 'God will render to every man accord-  
ing to his works'; and that 'nothing defiled  
can enter heaven'; and that some Christians  
'shall be saved, yet so as by fire.'

Taking the above extract from the Romish  
Catechism as our text, we propose to intro-  
duce to the reader a few facts respecting the  
theory, origin and design of this famous  
region.

Purgatory, according to the most approved  
Romish mythology, is a middle state, in  
which souls make expiation for venial faults,  
and for the temporal punishment of mortal  
sins. The atonement of Christ not being  
sufficient to 'satisfy the justice of God for  
former transgressions,' an opportunity is here  
offered for the guilty to fill up the deficiency.  
It is located, according to the ancient school-  
men, in the bowels of the earth; and accord-  
ing to His Infallibility, Gregory the Great,  
the flames of Vesuvius, Etna, and other vol-  
canoes, are nothing but the outlets of this  
same region! It is, of course, a place of  
intense torture; for one spark of purgatorial  
fire produces agony beyond all conception.  
But it is a wonderfully purifying fire; for  
stubborn rebels, upon whom the blood of  
Christ was powerless, or at most but half  
adequate to the work, come out of this fiery  
furnace pure and spotless, the dross being  
purged away, and their sins literally burned  
up. And thus, after filling up their lack of  
good works, penances and suffering on earth,  
they enter heaven, as good as the best. These  
sufferings may be mitigated and shortened,  
by the prayers and masses of friends on earth;  
and a generous sum of money will sometimes  
procure a 'toll-ticket,' as Southey expresses  
it, 'to pass scot-free.' Of this, however,  
more anon.

Perhaps some will inquire the origin of the  
opinions entertained respecting this fabled  
region. We may safely remark, to begin  
with, that the Bible never suggested them to  
any man, notwithstanding the above display  
of Scripture quotations. Says a writer on  
this subject in Brande's Encyclopedia,—'who  
is doubtless an impartial authority,'—'There  
is none, perhaps, of the peculiar articles of  
the Romish faith, in favor of which so little  
can be advanced from the language of Scrip-  
ture; and it may be safely asserted that it  
came from that source that the opinion ever  
gained possession of men's minds.' Every  
impartial inquirer will fully concur in this  
sentiment. The Bible says much concerning  
heaven and hell, but not one word of purga-  
tory.

But the sanction of the Bible is not neces-  
sary to give any doctrine or opinion a free  
pass into the bosom and creed of the papish  
church. So it appears in the present instance;  
for purgatory, so far from being of divine  
origin, is of heathen origin,—a doctrine of  
Virgil and Plato, rather than of Christ and  
his apostles. It was maintained by many of  
the ancient pagan philosophers, that all beings  
are parts of the Great Supreme, 'separated  
indeed for a time, but destined to return, like  
drops into their parent ocean, and only hin-  
dered on their way by the stains contracted  
from the pollution of matter.' These stains  
could be eradicated only by the action of fire  
and the power of pain; as is expressed in the  
following lines from Virgil:

'Hence are they sentenced to flaming pains,  
Till just reflection shall erase their stains.  
Some are suspended on the viewless wind;  
Some deep in roaring waters are confined;  
And some are scorched with fire's sharp power:  
Each soul must tarry its expected hour.  
Then are we sent to range Elysium's sweets,  
And few are we who gain those blissful seats.  
Till, his full orb complete, long-tolling Time  
Has cleansed the fumes of concentered crime;  
And left, in all its native radiance bright,  
The ethereal sense of elemental light.'

Is not this the Romish purgatory? Here,  
then, we have its origin; and it is an ancient

one, we admit. It is the relic of an age of  
heathenish darkness, and ignorance, and su-  
perstition. Indeed, had we no positive proof  
of its pagan paternity, we should hardly hesi-  
tate to assert it; for the very idea of the  
place bears internal evidence of having origi-  
nated among a people ignorant of the great  
truth of salvation by Christ.

We think the Romanists are also some-  
what indebted to Plato, for the immense  
revenues with which this doctrine has en-  
riched their treasury; for no one will deny  
that it has been a very profitable one. This  
philosopher not only aided them in planning  
the fiery world, but likewise gave the hint  
concerning the venial and mortal sins,—one  
of the principal supports of the doctrine. He  
taught that after death all were judged; and  
that while the very good were admitted to  
Elysium, and the consummately wicked were  
cast into Tartarus, those who belonged to  
neither class were carried to lake Acheron,  
where they suffered the punishment of their  
evil deeds, after which they were rewarded  
for their good actions. Any one can perceive  
that these curable and incurable sins, and the  
venial and mortal sins of the papist, bear a  
singular resemblance to each other.

But enough concerning the origin of pur-  
gatory; we have a few words to say respect-  
ing its absurdity. Those who believe in it  
profess to admit the spirituality of the soul;  
but can spirit be purified by fire? They  
must either admit that it can, or else main-  
tain that the soul is a material substance. In  
either case, the theory of purgatory is demoli-  
shed; for each alternative is contrary to both  
reason and revelation. Purgatory is physi-  
cally impossible.

In conclusion, we would commend to the  
reader the following quaint and sensible re-  
marks of Archbishop Secker, which we find  
in one of his sermons against popery: 'As to  
their notion, that our Saviour hath not pro-  
cured forgiveness of the temporal punishment  
of sin, 'tis certain from Scripture, that he  
hath procured the forgiveness of every thing  
that can properly be called punishment; for  
'his blood cleanseth us from all sin'; and  
therefore no purgatory is needed. And  
'there is no condemnation to them which are  
in Christ Jesus,' and consequently no such  
place to be condemned to. Correction indeed  
there is; but this correction is the work, not  
of an offended judge, but of a merciful Father;  
and as he, by these and many other means,  
endeavors to mend us, so we should use all  
proper means to amend ourselves. But such  
penances as tend only to give pain, are not  
proper means, even in this life, which is our  
only time of amendment; much less will any  
such infliction on good men in the other  
world, when they will come into the presence  
of God, be any advantage to them.'

'Blessed,' says the angel, 'are the  
dead that die in the Lord, from hence-  
forth,' from the hour of their death, 'for  
they rest from their labors.' But miserable  
says the Church of Rome, are many of the  
dead that die in the Lord, for a long time  
after, for they rest not from their labors, but  
labor under most grievous sufferings. But  
indeed, even their own apocryphal scriptures  
might have taught them better than this.  
'The souls of the righteous are in the hand  
of God, and there shall no torment touch  
them.' Wisd. 3: 1. Nor is their plea from  
antiquity better than that from Scripture.  
For though many had adopted strange notions  
of these things, out of heathen fables and  
philosophy, into the Christian religion, yet  
purgatory, in the present papish sense, was  
not heard of for 400 years after Christ; nor  
universally received, even in the western  
churches, for 1000 years; nor almost in any  
other church than that of Rome, to this day.  
BOWDOIN.

### The Obscure Disciple.

'I live in retirement, and am scarcely  
known out of my own neighborhood.'  
Your Lord loved and valued retirement.  
It may be of great value to you. A thou-  
sand evil influences do not reach you, which  
are blowing elsewhere, like the poisonous  
wind of the desert. You have fewer hin-  
drances to communion with God and the  
cultivation of a heavenly mind, than those  
who mix more with the world.

'My sphere of doing good is very small.'  
It is the right size, or you would have  
been placed elsewhere. It is large enough  
to occupy every power you can employ, if  
you resolutely determine that it shall not be  
your fault if your small field is not filled  
with 'the glory of God as the waters cover  
the sea.'

'I am so obscure, people do not much re-  
gard what I say or do.'  
That depends upon your character. If  
you will walk with God, in holy love and  
zeal for his glory, you will make people feel  
your power, for you will carry their consciences  
with you. You will have the power of  
holiness. Your character will speak a lan-  
guage that cannot be gainsayed or resisted.  
'Thoughts that burn' will be sent by burn-  
ing words into the ears of the wicked.

'I am conscious that I have but little edu-  
cation, and, for that reason, have but little  
influence over others.'  
It does not require great knowledge to  
make one very useful. You know Christ as  
a Saviour, and the joys of his salvation.  
That is knowledge more than millions; and  
with that knowledge, rightly used, you may  
do good, the height and depth of which it  
will take our whole eternity to measure.

'But I am very poor, and nobody notices  
me.'  
It is no great harm not to be noticed  
much. You will have just as much notice  
taken of you as a faithful and humble saint  
ought to have taken of him.

As for being poor, you cannot be poorer  
than the poor widow who cast two mites

into the treasury; and she was the poorer  
still after she had done that. And it gave  
her notoriety, too, though she never thought  
of that. She has been well known, and  
most honorably noticed, in most parts of the  
world ever since. It is not such a dreadful  
thing to be poor. And poverty and charity  
can exist together, you see; and poverty and  
notoriety too. Besides, it



## CHRISTIAN REFLECTOR.

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## PERILOUS TIMES.

It is our duty to watch the signs of the moral universe, to look out for dangers in the way of the church and the path of the Christian, and whenever the occasion requires it to sound the note of alarm. As for ourselves, we are not ordinarily subject to fears, nor accustomed to look only or chiefly on the dark side of the future. We are more inclined to hope for the best, and, when we essay to be wise and prophetic, it is natural for us to predict pleasant things. We have long rested in the common conviction that human nature is making progress, that the church is lengthening her cords and strengthening her stakes, and that truth has in itself a power which secures its onward march and ultimate triumph. Thus have we been wont to exercise patience with reference to present evils and obstacles, and to possess a cheerful spirit in the midst of vexations and discouragements. But we know it is possible for men to be over-confident. Indeed we are in danger of being 'at ease in Zion,' when every faculty should be awake, and every energy aroused. The enemy is not at rest; he is not terrified by the successive triumphs of the church, nor is he more disposed than formerly to give up the conflict and retire from the field. And unless our sphere of observation has been too limited to allow us the means of judging correctly, the church is on the eve of a series of conflicts, such as she has not in our day encountered. The plottings of her members is to be subjected to new and severer tests. And the energies of her faithful ministry are to be called out in new directions, and will need to be employed with increased vigor and directness of aim.

This conviction is pressed upon us, first, by the new and attractive form which infidelity has assumed among us. The most sacred truths are trampled in the dust, by men still adhering professedly to Christianity, and in tones of gentleness and with an air of deep sincerity, from the pulpit, in places hallowed as sanctuaries of Christian worship, a man stands up to apologize for the impudence and indiscretion of 'our brother Jesus,' on the ground that he had not reached his maturity! He was cut off before he had acquired the knowledge and wisdom of a perfect man! The apostle Peter is spoken of in the highest terms, although it is said that he would at any time tell a lie to serve his turn! Vile blasphemies were never uttered by the greatest infidels of the 18th century, and yet they are written, and printed, and preached in the most religious and moral city of these United States; and thousands go to hear them, mingled with prayers and songs of praise. Though words of death, yet they are rendered to the credulous multitude almost sacred by the religious associations with which they are surrounded, and the pious tones with which they are uttered!—We ask, is this evil to be left to itself? Is infidelity in such a garb, likely to 'do you good harm?' It is a solemn and momentous question—how is an influence so fearfully dangerous—to be interests of true religion, and ruinous to immortal souls, to be counteracted?

The cause of Christ must also suffer, we think, from the indisposition to promote revivals, which is so manifest on every hand. The churches are contented with the routine of the service. They leave the doorway state into which they have fallen, and when conscience rebukes, they quit their ministries by reflections on the evil tendencies of 'persecution'—the 'old-fashioned'—and conclude that their present state is better than one of revival; that it is better to remain ice-bound, than to heat the blood and expose the health in earnest effort and toil to break their way out. It is certain, that without the active operations of the Holy Spirit, in the work of subduing and renewing the hearts of the unregenerate, and sanctifying the church, no revival must decline, while error gains a new ascendancy. It is equally true that Christians must feel their need of this divine blessing, and ask for it, in order to receive it. And without a praying people, we cannot expect an efficient ministry. It is said of one minister, who was known to be earnest and fervent in the pulpit, and whose labors had been greatly blessed, that he declined in zeal, and preached with little effect. He lost his wonted fervor, and dropped in the work assigned him. Some of his flock ventured to remind him of the deficiency. 'Alas!' said he, 'I have lost my prayer-book.' 'Your prayer-book, how you used one!' 'You are mistaken,' we replied; 'I relied much on my prayer-book. I mean—the prayers of my people; since they have ceased earnestly to pray for me, I seem to preach, and pray, and labor in vain.'—We fear that many of our ministers are laboring, and are likely long to labor, without the necessary aid of such a 'prayer-book.'

The supporters and advocates of a pure evangelical faith have also a war to wage, in this country, with Romanism, far more fierce and Jesuitical than they have yet experienced. Every Jesuitical art, every species of fascination and deception, will be employed to secure converts to the efforts of Popery, at least, is enough to awaken solicitude and call out active counter exertions from every true church of Christ in the land. We publish a single paragraph of facts, which have just been announced by the secular press, illustrating this progress, and showing that the present is no time for Christians to sleep or stand idle.

'The Roman Catholics of Mobile are building a new cathedral, on a magnificent scale, the body of the edifice being 162 by 90. Two Roman Catholic institutions have lately been chartered by the Legislature of Indiana: the "University of Our Lady of the Lake," and a manual labor school. The former is located in a place which two years ago was a wilderness. A college building four stories high is erected. The "Brothers of St. Joseph," lay missionaries of the Pope, have opened an academy in Dubuque, in Iowa, and the "Sisters of Charity of the Blessed Virgin," another at Davenport, in the same territory. The Romanists have thirty-three churches in Wisconsin, and are now building another at Southport, on Lake Michigan, designed to be "the handsomest building in the territory." It is to be adorned by a steeple 180 feet high. A cathedral is likewise contemplated at Milwaukee, to cost \$400,000.'

It appears from this, that while the Romanists are not neglectful of New England, the field which they are cultivating most assiduously is the great valley of the West. And we observe that a leading religious journal of this country speaks of the West as the great battle-ground of a moral contest—a long and deep struggle between truth and error, which the world is now to witness. Says the writer, 'Such a moral battle-ground as the "Great West," this world has never before seen. Never before did truth and error meet under circumstances of such transcendental importance. It is not the battle of a day, or a year. It may be a fifty years' contest.—He says again:—A vast army of mind is turned with absorbing interest towards this great battle-ground, and fixed with intense gaze on the pre-

liminary and preparatory movements, and it behoves every Christian patriot in this land not to lose sight of what is going on. The eyes of all Catholic Europe point their long telescopes across the Atlantic, to watch the movement, and contribute liberally in the erection of moral emporiums. "A Catholic edifice in Europe," says, in reference to the Russian "missions at the West."—"We must make haste, the momentary is precious."—"If the Protestants are beforehand with us, it will be difficult to destroy their influence."

The servants of the Most High will have to grapple with error in many other forms, for never were the minds of men so active, and never were the devices of Satan more numerous or cunning. Scarce a year passes without some new development of error—some new and well-planned scheme to lead captive the ignorant and credulous.

With the spread of Romanism and infidelity, we may expect an increase of vice—a more general disregard of the authority of God and recklessness of future retribution. The changes of this period are rapid. Downward tendencies are now more fearful than they were once, because of the velocity with which the descent is made. Never was the stage so true, '*Facilis descensus Avernus*.' To our mind, there are causes of solicitude and reasons for prayer and earnest effort, more abundant and weighty than at any former period. And Christian readers, we earnestly entreat you not to be found lying upon your oars in quiet security now. Awake, awake! Put on your strength, O Zion!

## THE REV. LYMAN BEECHER, D. D., ON THE SUBJECT OF SLAVERY.

The late trial of Mr. Graham for holding slaves, by the Presbytery of which he was a member, called out from the different ministers connected with that body, full expressions of opinion on the subject of slavery. Among the venerable Dr. Beecher stated his views, and, judging from the report in the Watchman of the Valley, they were uttered in most explicit and impressive language.

He had consulted, he said, neither critic nor commentator, on this subject, but the Bible alone, believing it to be a sufficient rule. Not that he discarded commentaries; for he held in high estimation the researches of learned critics.

As early as he could read, he had been taught that 'all men were created free and equal'—the same doctrine that was now branded as fanaticism. He had seen eight States, out of thirteen, peacefully abolish slavery, without one act of church discipline; and now to have slavery defended, especially by ministers of the gospel, was a new thing.

He said he had been accused of being 'on the fence,' in the recent agitations of this subject. But if by that meant that he withheld the free expression of his opinion, in respect to the sin and mischief of slavery, it is not true—nor is any sense true—though until recently, his own responsibilities and situation rendered it impracticable and improper that he should volunteer in the discussion.

But since the defense of slavery had been seriously undertaken, in the Senate, at the bar, in the pulpit, and by theological seminaries—defended as a patriarchal and divinely appointed institution, he had been horrified! WHERE ARE WE?

THE DR. TOOK THE POSITION, that God never instituted slavery, because it everywhere contradicts the law and institution which he has unquestionably established.—This was his Bible argument.

1. God requires duty to be rendered first to HIMSELF. But slavery interferes with this obligation. The obligation when imposed, annuls the supreme authority of God, over the slave. God has laid his broad requirement upon all his heart and soul, and mind and strength. Now this is exactly what slave laws prevent. According to these, that he owes to God depends on the will of his master, and often is rendered impossible. How can the slave keep the Sabbath if his master sees fit to require his services on that day? How can he 'search the Scriptures,' or command, when his master denies him the use of letters? How can he perform the social duties which the law of God requires of him, when he is entirely at his master's disposal, and has no legal power over himself? How can he honor his parents and educate his children, as God requires, under a system that practically abrogates these domestic relations, and strips him of the power to perform their duties? The legal slave relation empowers the master to withhold his servant from every one fit to require his duty to man. Can God sanction a relation that thus interferes with his own authority?

2. God made the human intellect to rise and expand under the laws and influences of his government. Slavery prevents and counteracts God's laws and designs in this respect also. It crushes the intellect. It is its constant aim and effort to keep down the powers which were made to rise. The security of this relation requires this. Can it be that God has authorized a relation that thus perpetually conflicts with his own laws?

3. The design and tendency of the gospel is to purify and sanctify society. Does the influence of slavery tend to accomplish this design? Compare the morals and religion of the slave States with those of the free. Here the doctor drew a striking contrast between the North and South, depicting the vices and crimes and death of gospel institutions which are the concomitants of slavery. Besides, slavery raises a wall of adamant between the slave and the influence of the gospel. It is the necessary effect of the institution to shut out its subjects from the light and influence and hopes of the blessed gospel. A few, indeed, enjoyed its blessings, but O, how few compared with the great mass! The doctor here produced facts and testimony in confirmation of his statements. Can the Southern look with approbation upon an institution that denies men that gospel which his own blood was poured out to purchase for them?—an institution, too, which is the hot-bed of ignorance, and vice, and violence, and cruelty?

From this Dr. Beecher proceeded in strong and positive language to show, that slavery was at war with the marriage relation—the Sabbath—the practice of truth and honesty—the promotion of industry, diligence and domestic economy—the improvement and perfection of human society—the extension and prevalence of peace on earth, and national and State prosperity. His remarks on each of these points are briefly reported. He said the patriots of the Revolution had no idea of extending and making slavery perpetual. The principles of liberty, asserted in our Declaration of Independence, they expected would ultimately exterminate slavery. They did produce that effect for a time. Emancipation went on prosperously, as one State after another shook off the yoke. Now, alas, it is going the other way.

Speaking of the evil effects of slavery on the pecuniary and educational interests of the slave States, as compared with the free, he said, it is vain to pretend that they are the mere abuse of that relation. 'The tree is known by its fruits.' The tendency of a thing, is that which it always does, and which you cannot prevent; and the effects of slavery, allowed to be inseparable from its existence.

Dr. B. proceeded from this to show that the Bible does not sanction slavery. There is not, he said, a fragment of evidence in the Bible, that slavery is

a divine institution. It has existed, to be sure, from the early ages of history; and so have other great abominations, which were not instituted by heaven, or approved. It was not God that instituted slavery; it was a man that did it. We find no trace of it in the history of the antediluvian world; nor for 300 years after the flood. We have no evidence of its institution in the family of Abraham. Institutions and constitutions and laws are not to be taken for granted. They do not spring up accidentally without enactment, record or evidence; nor are they created by mere endurance, or the compassionate mitigation of their evils by merciful heaven. Beside, what ever is instituted becomes a duty. Is slavery a duty in all time and in all nations? What nations, then, are required to hold slaves, and where is the requisition? That tribes made slaves of their captives, and parents sold their children, and that Abraham bought such, may be true; but that he reduced them to slavery, was not so; and that their slavery was not such as to justify American slavery, is certain. They were the members of a tribe, rather than a family, of which he was the priest and king. They enjoyed civil and religious rights and privileges, and were no more subject slaves, in the present sense of the term, than the retainers of a Highland chieftain.

That God blessed and held communion, then, with such a slave-holder as Abraham, is no more evidence that he instituted slavery, than the fact that he held communion with the pious John Newton, is proof that he sanctioned the nefarious African slave-trade. That he permitted his ancient people to hold servants cannot be denied. But this very permission proves that slave-holding is not a natural right; just as the license to sell intoxicating drink, proves that the trade is unlawful and wrong, without such license.

There is particular reason for such a permission in the case of the Jews, as in the case of Abraham. They were the repositories of religion and of civil liberty; and their system of slavery, as it was undoubtedly designed to be, was in fact a system for the gradual and effectual abolition of slavery.

But if slavery is in itself wrong, how could it be permitted by Heaven, any more than any other sin? It could not, if it were essentially wrong, like selfishness, malevolence, or envy, adultery, or murder. It could not for filthy lucre, as it is now practiced. But in the sovereign patience of God it may be endured and regulated and mitigated, as God forbore to execute upon our rebel world the sentence of law, and introduced a dispensation of mercy to withhold rebellion from rebellion, without instituting rebellion, or tolerating, or approving of sin. Is God obliged to punish immediately national sins; or to tear up by the roots sinful institutions of human origin; or forbidden to mitigate the evil of them by kind regulations, and waiting with much long suffering? or to be counted the author or approver of wickedness? Institutions of society, whose permanent influence would be injurious, may be endured temporarily, as modified by Heaven, for special purposes, without implicating the character of God, though their permanent and universal legitimacy could no more be reconciled with his holiness, than he could have made all mankind with their honest joint, tortured with rheumatic pains and gout.

At the time of Abraham, there was almost no saving knowledge of God upon earth, but in his tribe; and God did not excommunicate him because he added to his subjects by purchase and adoption, with specific civil and religious privileges—which rather emancipated than enslaved them. He never instituted unregulated slavery as a lawful constituent element of universal society, in all nations and all time. To the Jews, for the same reason as to Abraham, he permitted a qualified right of property, but such an one as invested the subject with civil and religious rights from before—and which ultimately put an end to slavery in the nation. But no other nation can infer the same right, even on the same conditions, no more than special corporate rights can be claimed by all, or the extermination of nations by might and the lust of dominion.

Besides, if slavery is a universal institution like that of the family, who is to be the slave, and who the master? Has God decided? Why, then, has not the African as good a right to enslave us and our children, as we him and his children, on the ground of this Abrahamic and Jewish institution? These considerations are a sufficient answer to the assumption, that because Christ and his apostles did not denounce slavery, or make its abandonment a term of communion, and prescribed the duties of mutual benevolence between master and slave—therefore, they sanctioned it as a divine and lawful institution.

No such thing. Our Saviour took the system as he found it—full of abominable cruelty and impurity. But, as he had a right to do, he took his own way to propagate his gospel and eradicate the evil—not by denouncing a civil institution, interwoven with the empire—and in which Christians had no civil power; but by incorporating it with such relations of mutual benevolence and relative duty, as would change its nature while its name remained, and at length gradually blot out the name.

If this should prove that we should make haste slowly, in seeking to remedy the evil by church discipline, it certainly does not prove that Jesus Christ or his apostles regarded slavery as a divine institution. Nor can I perceive, that, considering the immense change of circumstances and of light, we are embarrassed in bearing an open testimony against slavery, nor exhorted to hasten to its removal from justifying it, and to make haste to put it away; or that slavery now may not exist in such circumstances of aggravation as to render non-communion an indispensable duty.

## GREETING OF TWO MISSIONARY SHIPS.

## SCENE ON A HEATHEN COAST.

War has been declared between the two great Anglo-Saxon nations for a territory, which each would feel too poor to buy, if to take a single infant from its mother's breast and hang it on the gibbet, were the purchase price. There are two proud ships, freighted with armed men who yesterday were missionaries, bearing up to some small seaport on the coast of India. Each has on board half a score of missionaries, 'as with the preparation of the gospel of Peace,' and sent in a government ship to preach the heart-breaking truths of the Christian religion to the benighted pagan. There, a little way from the shore, is the humble missionary-ary-house, and the old toll-woman missionary stands with tears of joy in the door, waiting to greet the new band of laborers to the mission-field. The native children of her school press round him and share his joy, while their fathers and all the noble heathen of the hills run down to the beach to see the approaching ships. Slowly they near each other and the land; a gleaming in the starry drapery at its mast-head, a banded eagle, the other a lion, and on their decks men in black and men in red, and all speaking the same language, professing to be children of the same heavenly father. A sign of mutual recognition passes between the two ships, and a hundred dots instantly open in their sides, disclosing rows of large mouthed cannon. Every man on board brandishes a long silver handled butcher knife or a loaded musket, except the missionary, who carries a Bible. A moment of silence ensues, while an American and English minister of the gospel of peace pray

to the God of battles to fight for both the eagle and the lion. Then like floating volcanoes, the two vessels belch forth at each other from their iron craters fire and smoke and torrents of red lava. Rocking and reeling in the reddened sea, the tall-masted ships approach each other amid the horrid combustion. The tempest of fire and smoke grows more and more terrific. The quick explosion and crash of the iron thunderbolts; the falling of masts; the cry of fighting and dying men; the groaning of the broken-ribbed ships; the plunge of headless bodies beneath the crimsoned waves; the hoarse braying of the battle trumpet; the oaths and fierce imprecations of maddened human beings, all mingling their hellish echoes in the fiery chaos, are to the converted pagans on the shore, the sound of the feet which profess to 'bring good tidings of great joy to all people.'

Their unenlightened hearts, this ministration of fire and blood, this scene of mutual butchery, to be associated with the ministrations of the gospel of Jesus Christ—an illustration of international Christianity among Christian nations! Follow those missionaries to the shore from the slippery decks of the two dismantled ships. Release them from the law that made them enemies, and let them stand up before the unchristianized natives, and with their shoes full of christian blood, tell them the story of the cross; of the peace-breathing doctrines of Jesus; of the spirit of his life and precepts; of his great law of love, which commands his followers to love their enemies; to resist not evil, but to overcome evil with good. How, think you, would such precepts, from such lips, fall upon pagan ears? After such a baptism in fire and blood and burning, what element would there remain in the christian religion to commend it to the hearts of the worshippers of Jugernaut?

Is this a fancy sketch, American citizens? It is but a background of lineament, feebly drawn—a minor incident of that great catastrophe imminent upon humanity in this matter of the Oregon Territory. If this world is ever to be redeemed from the tyranny of darkness and despotism of sin, it will, it must be done through the Anglo-Saxon race. A war with England, for any cause, would be a war with God, his gospel, the spirit and precepts of his religion; with humanity, with all living and future generations of men on the whole earth. The discharge of the first paxican gun in such a contest would not only sink a ship, but it would sink the whole heathen world to the deepest depths of that mortal night in which they groped a century ago! A war with England!—It would be the greatest curse that has visited this world since the fall of man! E. B.

## APPEAL OF A CHURCH TO MEMBERS WITHDRAWING FROM HER FELLOWSHIP.

The 'Cross and Journal' is of opinion that the desire 'to be wise above what is written,' as developed in the progress of Millenium, Mormonism, Come-out-ism, &c., is the chief cause of the late reduction in the aggregate of most if not all denominations. The editor refers to the storm which has swept over the New England churches, the force of which, he truly says, 'is now spent,' and occasionally those who were led away, return to their former fold. He also refers to the diversity of reasoning on this subject, in the following manner:—'The Southern papers impute it to the prevalence of abolition sentiments in that region. The ultra abolition papers lay it all to the pro-slavery spirit of the churches. The old school papers attribute it to the system of evangelism practiced in that section, while others declare it is caused by the disease of that system. Such is the opinion of interested observers.'

We have within the year past been informed of a very great number of cases of excommunication, on account of this subject, in the following manner:—'The Southern papers impute it to the prevalence of abolition sentiments in that region. The ultra abolition papers lay it all to the pro-slavery spirit of the churches. The old school papers attribute it to the system of evangelism practiced in that section, while others declare it is caused by the disease of that system. Such is the opinion of interested observers.'

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MALDEN. New York, Feb. 22, 1845.

MESSRS. EDITORS.—There is nothing very special in our city, amongst our churches, to demand a notice. The congregations are good, perhaps all of them growing. Professor Elton, late of Brown University, is here delivering some public lectures, with much success. His themes, 'Hercules and Pompeii,' Dr. Pettis, and his people, I think, the finest ecumenical paper for utility in our country. It is not so vast as Trinity, but will far surpass it in adaptation. This congregation was originally under the care of the gifted Remy, in Cedar St. A very fine Grecian building in Cedar St. was erected a few years ago, and there the cause flourished; but removals up-town divided the congregation into two parts, and the up-town part became interested in the University and other new institutions. In the winter of 1842-3 they made an attempt to purchase the beautiful Dutch church on Washington Square, but it was not sold, and in the winter of 1843-4 they commenced building the University Church, at corner of 10th St. They were so wise as to secure the services of Mr. Upham in this work, whose taste and skill in gothic architecture are unapproached on this continent. It is rapidly advancing to completion, and will be ready for use in May, though the tower will hardly be finished before mid-summer.

I am never tired, in looking at this beautiful edifice. Its dimensions are 142 feet long, 70 feet wide, and steeple 175 feet high. The whole of Patterson street, from base to steeple. The windows are stained glass in copper and lead shades. No piece of wood is exposed except the doors. The entire finish is of black walnut. I greatly admire the spacious galleries and the unequalled arches. The lecture and school rooms are all they could be wished. The organ is building by Erben, and the whole will be started off, out of the 'O' sic omnia!

The principal men in this noble undertaking have been James Brown, George Griswold, J. C. Green, G. H. Howard, Esq., and Prof. Mason, of the University. To the taste and energy of these gentlemen and their coadjutors, New York will be indebted for a splendid and lasting monument. I hear you are to build two new churches soon in Boston for able societies. Now do let Upham and Catherwood try their ability among you. Your church buildings are any thing but what they should be—old Battle Street still remains 'the temple' to our taste. But why not have a gothic, real gothic building, and what shall remain? The North Church, Mr. Matthews, &c. is to be a very beautiful affair, and hope it may be.

The appointment of a slave-holder by our Home Mission Board occasions much remark. If I understand the views of the churches, they will condemn the action. Since the error was committed, some abetted brethren added their protest, and report says that Bro. Tucker has offered to resign his place at the Board. The end is now in sight; we must decide this matter in April, at Providence, and there will be no muzzling the voice of opinion then and there. KARLA.

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MALDEN.



University; but where shall he find his home? This alone can satisfy him. Learning, fame, power, this world, are all nothing to him. He resolves to enter the cloister.

A few days later. The last day, of those few, draws to its close. The bells have rung out their last chimes, as they gave the "knell of parting day." The hills of Erfurt had given back their echoes and were quiet again. The villagers had retired to their own cottages. The students had renewed their nightly toil. And

'Night, sable goddess! from her throne  
Her robes of purple and her crown of stars  
Her robes of purple and her crown of stars

In silence and loneliness, there could have been seen Luther wending his way to the convent of the hermits of St. Augustine. He approaches her gray walls. He knocks at her door. The latch moves. The door turns upon its hinges. Luther enters. The door closes to shut him forever from his parents, his chair of learning, his students, his books.

His parents were overwhelmed at the unexpected event. Their high hopes were thus suddenly cut off. They were indignant. They knew not how to endure the trial. To them the prospects of their son were wonderfully changed.

But young Luther was in earnest. He took the path which opened before him. He now commences the practice of all the rigors of monastic life. He fasts, says mass, makes long prayers, subjects himself to all the most mental and degrading offices, does penance in a thousand forms. Never was a devotee more sincere in any acts of religious service. He expected thus to win heaven, and was most persevering in his efforts. He soon reduced himself to a mere skeleton; but still stretched his longing eyes to heaven.

The ways of Providence are mysterious. Human wisdom would not have looked to that skeleton in rage, shut up in an Augustinian convent, for the power which was to commence that mighty revolution in religion and politics.

INFLUENCE OF THE LOVE OF CHRIST.

The love of Christ leads to activity in his service. It draws the soul into secret communion with God; bends the knee around the family altar; and induces the heart to the place of social prayer, and to the sanctuary of the Lord. It silences the riotous excesses of covetousness, and opens the heart and hand to acts of Christian benevolence. It influences its possessor to take cheerfully of the word of God as his guide; the life and conduct of Christ as his example; and the cross as his chief glory.

And thus the love of Christ influences us to make greater efforts and sacrifices in behalf of his cause; and to live humble, devout, and holy, "always abounding in the work of the Lord." Then shall we be the light of the world. Then shall we be as finished, polished mirrors, reflecting the image of our adorable Redeemer. Brethren, how much of this love do we now possess—how much of its heavenly influence do we exhibit?

CO-OPERATION IN PROMOTING REVIVALS.

We submit the following judicious remarks, found in the Presbyterian—

Revealed truth, it should ever be kept in mind, is God's instrument for saving man; and the more powerfully and fervently this instrument is wielded, both in the pulpit and family visitation, the more decided will be the effects produced. At such a season as this, when we are so abundantly blessed, may to our ministerial brethren, pray much, preach much, visit the flock much, and expect much. To private Christians, and especially to ruling and deacons, we would say, aid your pastors by your prayers, and in all other ways compatible with your stations. Revivals are not of human fabric, but of divine origin, and working may secure such a revival from God as will make the desert blossom as the rose.

A MASTERLY WORK.—"A Baptist Index," according to the Georgia Christian Index, has written a pamphlet, entitled "Slavery: a treatise, showing that slavery is neither a moral, political, or social evil." Suppose the writer has accomplished the task he professes, how will his work be received, even at the South? But very few men, of any tolerable claim to principles of religion, or morality, have ever defended the ground taken by this "Baptist Minister." The editor of the Index appears well pleased with this effort to circumvent human freedom, and says it has already had the effect to convince some who had hitherto believed that slavery is a moral evil, that they were mistaken. By the way, why not forward a quantity of this treatise to the North, to correct our erroneous view of human liberty; our post-masters are yet so free from slaves, that they will safely deliver all publications coming to their charge; and, however opposed to our "peculiar institution," they would receive a respectful examination.

BIBLE SOCIETY.—The periodical paper of the American and Foreign Bible Society acknowledges the receipt of \$738.23 for the objects of the Society, from Sept. 1, to January 20, of this sum, \$216.14 was from New Hampshire—\$923.60 from Massachusetts.

Of the appropriations of the Society, the Board of Managers remark:—In addition to the appropriations made in July last, of \$2,500, to assist in completing the publication of the Sanscrit version of the entire Bible; and \$1,000, to aid in the circulation of the Scriptures in China; and \$250 to the Indian Mission Association, for the publication of the Patwary Scriptures, the Managers have recently appropriated \$1,000 to aid in the distribution of the Scriptures, faithfully translated, in China. Also \$267.78, to complete the publication of an edition of the gospel of Matthew and the Acts of the Apostles, in the language of the Patwary Indians. A specimen of this edition, handsomely printed and bound, has been received, from Rev. Isaac McCoy, for our library.

The above grants, together with other current demands upon our treasury, have exhausted the receipts, while the calls are still loud and importunate from other portions of the great field; and more will soon be needed for China.

Brethren and friends, the earlier your offerings are furnished, to aid this sacred cause, the greater will be the benefit conferred. While we linger and delay, the benighted heathen are dying in their blindness. The Master saith, "Haste thee, thou dost so quickly!"

ROMAN CATHOLICS IN CINCINNATI.—They have, according to the Cross and Journal, in that city, from 20,000 to 25,000 people, and from 15 to 20 priests; three very large, substantial churches of brick; one of them the largest in the State—another most splendid one in process of erection, which will soon be the most magnificent building west of the mountains;—and a fifth, a handsome Gothic edifice in contemplation. They have a large Jesuit college, and a large female school, both fully and well equipped, and a large amount of money in the hands of nearly two hundred thousand dollars.

A GOOD WORK.—The evangelistic societies in our village (Concord) have been making an effort to circulate the publications of the American Tract Society, and have already disposed of about fourteen hundred volumes. What an abundant harvest may yet be gathered from such an amount of precious seed! Let these books be read prayerfully, and their spirit imbued in each heart, and what a heavenly influence will be exerted!

Tripp, Hinsdale, Chicago; Address to the congregation, by J. H. H. Hinsdale; Catechism, Prayer, by S. Wilder, graduate of Hamilton Lit. and Theo. Institution; Singing; Benediction, by G. C. Tripp.

The house is well constructed—in good taste, and is situated near the depot. The next day after the dedication, ships were rented, for a year, amounting to about three hundred and fifty dollars, to support the gospel; and the "little flock" hope to enjoy the sacred administration of the word of life.

NORTH BECKET, Feb. 27, 1845.

Miscellaneous.

TEXAS ADMITS.—The annexation scheme has succeeded! The joint resolutions passed the Senate of the United States by a vote of 27 yeas to 25 nays. Mr. Benton's amendment being adopted. The same resolutions with the amendment have passed the House by a vote of 132 yeas to 72 nays. The new State, to be called Texas, with an extensive territory that has been formed into four new States, of which those lying south of 36 degrees 30 minutes north latitude may also be slave States. It is altogether probable that the whole plan will be consummated, there being but little doubt that Texas will accept the offered treaty.

VIEWS OF SLAVERY.—Eminent clergymen of all denominations are publicly availing themselves on the subject of American slavery, and though on minor and abstract points they do not always or exactly agree, on the great question of the sinfulness of slavery as it exists, and must exist in order to its being sustained, they speak a common language. In another column the reader has observed a very interesting argument and exposition of views from the Rev. Dr. Beecher. We may properly state in connection with that, that the Rev. Dr. Linn, of the Ninth Street Baptist church in Cincinnati, recently published nearly three columns, over his own name, in the "Christian Politician," on the subject of slavery. Respecting the slavery existing in the Roman Empire, at the time of the apostles, he says: "The whole system, and every part of it, in this case, was sin; the transgression of the divine law." Again he says: "The Old Testament cannot be brought to sustain, or commend, or permit, any system of slavery upon earth." And again: "Let us all unite in pouring light upon the subject, and in enquiring whether the time has not come to abolish the system of slavery." And again: "It is abundant in interesting facts, eloquent appeals, and poetical quotations interwoven with a degree of ingenuity never surpassed. The driest statistics are interesting, and in a most easy and natural way, with patches of poetry!—The following are some of the facts, gleaned from the fourth page:

Since the commencement of the effort, the number of distilleries has been reduced from fourteen to one! The number of annual licenses granted in the State has fallen from six hundred and sixty, to one hundred and seventy-nine! The number of distilleries existing, in 1826, two hundred and nine licenses. In 1843, one hundred and six. In 1844, forty-one! Fourteen towns grant no licenses.

TEMPERANCE IN RHODE ISLAND.—We recently received a copy of the address of the R. I. State Temperance Society for 1845. It is abundant in interesting facts, eloquent appeals, and poetical quotations interwoven with a degree of ingenuity never surpassed. The driest statistics are interesting, and in a most easy and natural way, with patches of poetry!—The following are some of the facts, gleaned from the fourth page:

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ARRIVAL OF DR. DEYAN IN CHINA.—Letters have been received in New York from our missionaries in China, bringing intelligence of a pleasant and encouraging career. Dr. Devan and his lady arrived safely at Hong Kong on the 22d of October. Mr. Shuck says: "My great Lord of the harvest reward the New York City Baptists a thousand fold and more, for the prompt and substantial manner in which they have responded to our appeal for additional laborers."

BAPTISTS IN DENMARK.—From the last number of the Primitive Church Magazine, we learn that Mr. Mønstert is in prison for the 5th time. Much however has been done to promote the cause of Christ during the last year. Two new churches have been planted, one at Ishoi, and one at Hoybye. Other churches will soon be organized. The Clergy are declared to be the worst opponents of the Baptists. The brethren in Copenhagen are now likely to lose their place of meeting. A lawyer in the same street has complained that he is disturbed in his work on Sundays, by their psalm-singing. They know of no other place which they can secure, and are of course in trouble. How strong is their claim on our sympathy and prayers!

NOVELTIES.—The Baptist Advertiser, noticing the "social levee" at East Boston, asks, "What novelities does it?" He notices regards the Christian Reflector as a friend of "tea-parties," of which he supposes that to be one. If so, he errs, as we exceedingly dislike and entirely disapprove of such affairs as they have had in New York, and sometimes in Boston, under this name. The interview at East Boston was quiet and unexceptionable, and the religious truth was well savored with words and eloquent truth. The receipts were more than 150 dollars. Still, we do not recommend to that Society to have another "picnic," nor to other societies to raise money by "picnic" means. We believe there are more excellent ways.

LICENSE LAW.—An appeal has been made by a prosecuted rumrunner of Massachusetts to the Supreme Court of the United States, on the ground that our license laws are unconstitutional. And greatly to the mortification and regret of the friends of temperance, Hon. Daniel Webster and Hon. Rufus Choate consented to act as counsel in his behalf. The case has been tried; Webster and Choate have done their best; but the Judges were unable to agree, and the question remains unsettled another year. The Temperance Standard does not hesitate to utter its strenuous and long against such a abuse of influence and moral power on the part of two of the most eminent advocates of the Commonwealth. No legal abstractions, and no ingenuity of argument, will shield them from the stern rebuke of the greater and better portion of their constituents. Pity it is that money should induce such men to lend themselves to such a cause.

NOVEL AND INTERESTING SCENE.—A pastor, who a short time since accepted a call from a church in this vicinity, has three sons and one daughter. The eldest of the sons is also an ordained minister, though at present otherwise employed than as a pastor, and he was previously a member of this church. Last Sabbath, on behalf of the church, he presented the right hand of fellowship to his father, his mother, his two brothers, and his only sister now living—the entire family. The scene, affecting in itself, was heightened in interest by many touching allusions, which repeatedly suffused the congregation in tears.

POPERY AS IT WAS AND IS.—A work with this title by William Hogan, Esq. is announced as forthcoming the present week. It is said that the author makes not a single statement which is not authenticated by the admission of standard Popish writers, or his own personal knowledge. The book will make disclosures of the most important and startling character.

HOMER MISSION SOCIETY.—Will you, Messrs. Editors, allow me to say a word to the churches, on the subject of the Homer Mission Society? At the meeting of the Society at Philadelphia last spring, the following resolution was passed:

"Resolved, That a Committee, of three from the North, three from the South, and three from the West, with the President of the Society, as Chairman, be appointed, to take into consideration the subject of an amicable dissolution of this Society, or to report such alterations in the Constitution, as will admit of the co-operation of the brethren who cherish conflicting views on the subject of slavery."

The Committee appointed are Hon. Heman Lincoln, of Mass.; Rev. J. Gilpatrick, of Maine; Rev. Henry Jackson, of Mass.; Rev. Phineas Church, of N. Y.; Rev. J. G. Jones, of Ohio; Rev. Adair Sherwood, of Ill.; Rev. Howard Malcolm, of Ky.; Rev. Wm. B. Johnson, of S. C.; Rev. J. D. Kagg, of Geo.; and Rev. J. B. Taylor, of Va.; and Mr. N. Colver, of Mass., was added to the Committee.

After adjournment of the Society, the Committee met, and had a free and fraternal conversation upon the subject committed to them. It was unanimously resolved, that the Committee should endeavor to ascertain the sentiments of the members and churches of the Baptist denomination, in the sections of country in which they respectively reside; and report the same to an adjourned meeting of the Committee, on the day preceding the next annual meeting of the Society, that the Committee may be prepared to report to the meeting, as the information, thus obtained, shall warrant. The questions on which the Committee desire a distinct and explicit answer, are: 1st, Do you approve of the appointment of any man, as a missionary of the Society, who is a slaveholder, who holds his fellow-men as his property? 2nd, Can you suggest any alteration in the Constitution of the Society, that will permit the co-operation of brethren who cherish conflicting views on the subject of slavery?

A circular has been sent to the churches in New England proposing the above queries to the churches, and more than one hundred churches in Massachusetts have promptly responded, not a man in the reverse. Some of them, after all, have not received the circular. If any have failed to receive it, or have neglected to answer, it is hoped that they will as early as may be, forward an answer to the questions proposed to them. For the Committee.

Summary of News.

The Steamer Ibernia, Capt. Hewitt, left East Boston on Saturday afternoon for Halifax and Liverpool, with thirty-five passengers, and the usual mails.

A Democratic Legislative caucus in Maine has nominated Governor Canine for re-election.

A gentleman from New York informs us, says the Warsaw Signal, that the great mass of the population of the city is in a state bordering on starvation. There is no business going on, and no means of obtaining subsistence but by charitable donations from richer classes.

Another learned blacksmith has been discovered in a slave of Alabama, by the name of Ellis, who first mastered the alphabet, with the assistance of his young masters, writing the letters with a coal on his shop door; and then the various branches of a good English education; and afterwards the Latin and Greek languages; without remitting at all his customary service, as a slave, through the live long day. He is now pursuing theological studies, under the instruction of his pastor, a Presbyterian minister, preparatory to a contemplated mission to Africa, the Synods of Alabama and Mississippi having made arrangements to purchase him for that purpose, and send him out.

Dr. Cordew, of Bath, England, has offered a challenge of £1000 against one hundred, to the members there, that no clairvoyant could read a word securely closed in a sealed powder box. The challenge has been declined.

Gov. Bartlett, of Ohio, declines complying with a requisition of Gov. Orvelay, of Kentucky, for the delivery of a fellow from the latter State, named Kiser, a kidnapper of slaves.

Non-Abner Robbins, a distinguished citizen of Rhode Island, died at Newport, on Sunday evening. Mr. Robbins had held many important public stations. For fourteen years he represented that State in the U. S. Senate, of which body, his profound learning, his ripe scholarship, and his classical eloquence made him a distinguished member. He was 88 years of age.

A colored man was recently sentenced in St. Louis, to the penitentiary for ten years, for manslaughter. The quarrel, out of which this grew, took place at a card table; the matter in dispute was two bits!

A rumrunner of Nashua, N. H., who is a justice of the peace, recently got a man drunk at the bar of his grocery. The poor drunkard was complained of, and actually tried before the very man who got him drunk, and sentenced. So says the Mercantile Journal.

President Tyler, in reply to an inquiry from the House, writes that "no case of embezzlement of public moneys, by any person holding office under the government, is known to have occurred since the 15th of August, 1841, unless exceptions are to be found in the cases of the Postmaster at Tompkinsville, Ky., who was instantly removed from office, and all proper measures for his prosecution were transmitted to the United States District Attorney; and of John Flanagan, superintendent of lead mines of the Upper Mississippi, who was also removed."

The Albany Daily Advertiser says, that loaded wagons crossed from that city to the depot at Greenbush on the ice on Monday, and that at noon on the same day, the ice was so broken up that the ferry boat was running on the same route.

The receipts of the Fitchburg railroad, one day last week, were about \$600. Its new depot, at the end of Warren Bridge, is crowded with freight. The amount carried daily is from two to three hundred tons. If extended, this line will be fair to carry as much freight as the Western railroad.

On Sunday, the Mayor of Brooklyn, arrested a company of firemen, who were dragging their engine over the sidewalks while church services were being dismissed. He took the engine from them, and sent it away in charge of several citizens.

On St. Valentine's day, the inmates of the State Lunatic Asylum, at Utica, New York, held a fair; at Bloomingdale Asylum, on the same day there was a dancing party.

"Annexation Blacking" is cried in the streets of Philadelphia, by boys who sell articles of that description.

The ladies of Nashville, Tenn., are about to present Mr. Clay with a vase like the one presented to Mr. Webster, by the Bostonians.

Gov. Baldwin, of Connecticut, has appointed Friday, the 21st day of March next, to be observed throughout that State as a day of fasting, humiliation and prayer.

Prince Francesco de Massimo, who died lately at Rome, in his 72nd year, was probably the most ineffectual litigant on record. When he died he had upwards of 700 law processes on his hands.

Some Bostonians have set up rope-walks at Manila worked by steam power, where they make cordage on the spot of the article's growth.

There is something of a serious division among the Society of Friends in Rhode Island, which is said to owe its origin to the issue of Joseph H. Gurney some years since. A portion of the friends object, it appears, to his doctrines. This portion are called Unitarians, from a preacher of that name in the southern part of the State.

The Markets.

Crabapples, per bushel	2.50	4.00
Black Apples, per bushel	2.00	3.50
Apples, per pack	.05	.05
Oranges, per bushel	.25	.35
Guinea, per bushel	.25	.35
Drum, small, per dozen	.25	.35
Drum, large, per dozen	.35	.45
Drum, small, per dozen	.05	.05
Drum, large, per dozen	.05	.05

**PROVISIONS—Retail Prices.**

Butter, per lb.	0.14	0.20
Eggs, per doz.	0.14	0.15
Flour, per bush.	0.08	0.09
Wheat, per bush.	0.08	0.09
Oats, per bush.	0.07	0.08
Barley, per bush.	0.06	0.07
Peas, per bush.	0.05	0.06
Beans, per bush.	0.04	0.05
Apples, per bush.	0.03	0.04
Oranges, per bush.	0.02	0.03
Guinea, per bush.	0.01	0.02
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